

Correspondence

West Meets East

EDITOR: Dr. Paul K. T. Sih's article "American Leadership in Asia" (AM. 5/16) not only analyzes an important problem but offers a positive policy. The work of people like Abbé Pierre, Père Pire and others is exceptional, but too few people realize that they can apply the same principle on a smaller scale.

While he stresses the importance of helping our missionaries abroad, Dr. Sih points out that "all of us cannot go to the mission fields as helpers." There is a way in which each one of us can help, however. We can "adopt" a missionary and give him both material and moral support. If a group of five couples band together to contribute one dollar per person each month, they can keep a supply of goods—from a can-opener for the kitchen to altar linens—going to a new missionary. Among AMERICA's readers there must be many who could round up such a group.

BETTY SZE O'NEILL

Poughkeepsie, N. Y.

EDITOR: As an educator from China, I agree with Dr. Sih. The advancement of material knowledge divorced from spiritual overtones endangers the survival of our culture. Belonging as we do to the vast Atlantic and Pacific culture area, we should promote, in every possible way, a better understanding between the people of East and West.

I hope that Americans will accept the challenging role which they should play in that part of the world now and in the years to come.

FRANCIS SHIEH

Immaculate Heart College
Hollywood, California

Right-to-Work: Two Views

EDITOR: Fr. Benjamin L. Massé's designation of Prof. Frederic Meyers' booklet "Right to Work" in Practice as the "first scholarly effort to determine the actual effects of a right-to-work law on individual workers, on unions and on labor-management relation" (AM. 3/21) ignores Prof. Meyers' article published in 1955, entitled "Effects of Right-to-Work Laws: A Study of the Texas Act," in which he arrived at substantially the same conclusion he reached in his 1959 study, namely, that the Texas Right-to-Work law has had little effect on union organization, union security and the rate of organization of workers. It

is unfortunate that opponents of right-to-work ignored this important 1955 document last fall when right-to-work was on the ballot in six States.

Prof. Meyers' conclusion regarding the Texas Right-to-Work law is compelling in light of his pro-union background: he was employed for six years by "The Labor Bureau of the Middle West," a consulting firm whose clients were almost exclusively labor unions; in 1954 he was the union expert economic witness in the Sandusky Case, which involved the Texas Right-to-Work law. It should be noted that the Fund for the Republic, publisher of his current right-to-work booklet, has on its board of directors Arthur J. Goldberg, special counsel for the AFL-CIO, and Herbert H. Lehman, cochairman of the National Council for Industrial Peace, which was organized to oppose passage of right-to-work laws.

Prof. Meyers' study refutes the arguments against right-to-work and vindicates the stand of proponents of right-to-work, namely, that right-to-work cannot and does not weaken, much less destroy unionism and collective bargaining. He states:

My considered conclusion, based on ten years of close observation of labor relations in Texas, is that the "Right-to-Work" statute . . . has had a minimal direct effect. . . . The impact of the statute on the rate of union growth has probably been minimal. Existing unions have not been destroyed. Their bargaining power has not been materially impaired. . . . Organization of the unorganized has proceeded at a remarkably rapid rate since 1947. . . .

Regarding the "free rider" he states:

. . . the pure and simple free rider—the employee who recognizes benefits he derives from representation by a union but who refrains from membership simply to save the financial cost of membership—is probably relatively rare.

Because Prof. Meyers found the evidence against right-to-work so weak, he concludes:

It remains my feeling that "right-to-work" proposals are of much less importance than either side of the controversy has been willing to admit. The issue is a symbolic one. What is at stake is the political power and public support of management and of unionism. . . . The issues raised by both partisans and opponents of "right-to-work" are serious ones because they involve the question of how we are to achieve freedom in a complex industrial society. . . . We must confront them [the issues] on a more relevant

THE BRIDE

Essays in the Church

By
DANIEL BERRIGAN, S.J.

The author of *Time Without Number* (Lamont Poetry Selection, 1957) here provides a brilliant and deeply moving explanation of the Church as the Bride of Jesus Christ. Set in the history of salvation and written with poetic intensity, the work appears to Father Killian McDonnell, O.S.B. "to be a prose poem in much the same sense that Kierkegaard's *Fear and Trembling* is a philosophical poem and DeLubac's *The Splendor of the Church* is a theological poem. THE BRIDE," writes Father McDonnell, "will be one of the books of the year."

\$3.50

AMERICAN CATHOLIC CROSSROADS

By
WALTER J. ONG, S.J.

A critical appraisal of the challenges which American Catholics meet in contemporary society, this volume gives special attention to the religious-secular encounter of our times. Discussing the relationship of theology and technology and the problem of effective communication between Church and Institution, Father Ong emphasizes throughout the need for a continuing dialogue between members of all faiths. \$3.50

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level, so we may free them from the passions and exaggerations of the "right-to-work" debate.

Right-to-work is much more than a symbol of political struggle between labor and management. The heart of right-to-work is individual freedom, the foundation upon which our American political and economic institutions are founded. Union political activity, under compulsory unionism, seriously threatens one of the most basic freedoms. It is my conviction that the opposition of union leaders to right-to-work laws arises from the fact that these laws could frustrate the political plans of union leaders, which so far have not been checked by the Corrupt Practices Act. If union members, who object to the use of their union money for union political activity, can withdraw both their persons and money from the union, they have an effective escape from the political captivity created by compulsory unionism. That they do object is attested by a recent *Wage Earner* survey in which 51 per cent of union wage earners and 74 per cent of non-union wage earners stated that unions should not engage in political activities (*Wage Earner Forum*, May 18, 1959, p. 12).

The recent Vatican ruling that it is sinful to vote for a fellow traveler as well as a Communist has a bearing on right-to-work. A competent Vatican source stated that "the effect of this decree is universal" and commented that "the use of one's vote, besides being a right, is also a political duty. More than a duty, it is a moral and religious right . . ."

This latter statement has particular relevance to compulsory membership in Communist-dominated unions in the United States. If it is sinful to vote for Communists and fellow travelers, how can one morally justify forcing Catholics, under compulsory unionism, to belong to and finance unions which are pro-Communist? The weight of moral argument is, therefore, on the side of right-to-work laws which makes these laws not merely relevant but necessary to the solution of the complex problem of freedom in modern industrial society.

EDWARD A. KELLER, C.S.C.

University of Notre Dame
Notre Dame, Ind.

EDITOR: In all charity I am compelled to conclude that Fr. Keller read Prof. Meyers' booklet, as well as the Oct., 1955 article in the *Industrial and Labor Relations Review*, with unacademic haste. Only by so concluding can I understand his grave distortions of Prof. Meyers' work.

With regard to the 1955 article, Prof. Meyers' conclusions were qualified by such expressions as: "It is virtually impossible to measure the precise effect of these laws,"

"on the basis of limited evidence," and "the tentative conclusion." Furthermore, Prof. Meyers noted the difficulty of isolating the effects of the Texas right-to-work statute from the effects of other anti-union legislation passed about the same time. These scholarly reservations Fr. Keller astonishingly ignores (he ignores similar qualifications in the booklet). He also ignores the concluding paragraphs of the 1955 article, which raise the possibility that certain effects of the Texas law "have been and will be detrimental to good labor relations." To suggest, therefore, that opponents of so-called right-to-work laws should have ceased their opposition on the appearance of Prof. Meyers' 1955 article is preposterous. It is also highly insulting to the score or more bishops—not to mention many Catholic editors and social scientists—who subsequently to Oct., 1955 have opposed right-to-work laws.

As for the booklet, Fr. Keller completely misses two distinctions which are basic to an understanding of Prof. Meyers' thesis. The first is the distinction between the traditional closed-shop and non-closed-shop industries. The second is the distinction between the direct and indirect effects of right-to-work laws.

On the closed-shop industries Prof. Meyers finds that the Texas law has had scarcely any effect at all. "The statute," he says, "is almost universally violated." In this sector of the economy, then, the law has not harmed unions or collective bargaining solely because it has been ignored.

In dealing with the non-closed-shop industries, Prof. Meyers points out that the law can have a *direct* impact only on plants where the union shop previously prevailed, or where a substantial majority of the employees belong to the union. He found that in such plants the right-to-work law has had small effect on union membership. In plants lacking a substantial majority of union members, the law could not be expected to have a *direct* effect since in those cases the unions are too weak anyway to win union-shop contracts from employers.

Has the law had an indirect effect on such plants, and on unorganized plants, by discouraging unionization? Prof. Meyers confesses that this is a hard question to answer. "So far as it can be measured," he estimates that the indirect effect of the law on new union organization "has been minimal." He adds, however, that both unions and managements strongly believe that the law does discourage unionization.

As in his 1955 article, Prof. Meyers stresses an indirect effect of the Texas law which, one would think, ought to be of special interest to priest-students of industrial relations. He finds that the denial of union security is having a disturbing impact on collective bargaining and contract ad-

ministration. With respect to grievances, he writes, the law "has made the unions not more responsible but more responsive to the demands of a tiny minority of the membership"—a minority which, he says elsewhere, is "often irresponsible." And the same is true, he finds, of bargaining demands, which tend to become excessive. How strange that Fr. Keller doesn't see fit even to mention this.

From the foregoing I hope that what Prof. Meyers means when he says that the Texas law has had a "minimal direct effect" on union organization and collective bargaining will be clear. He doesn't mean what Fr. Keller imagines he means. If any conclusion can be drawn from the Meyers' booklet, it is that the Texas statute has for the most part not accomplished any of the alleged objectives sought by its sponsors—more responsible unionism and a larger area of individual freedom—but, on the contrary, has embittered labor-management relations and fostered hypocrisy and disrespect for law. This, I might add, is what one might expect from a law initiated, as Prof. Meyers recalls, "by certain clearly irresponsible groups whose avowed object was in fact to destroy organized labor and destroy the right of collective bargaining."

Space forbids any comment on Fr. Keller's concept of individual freedom in American society, which is more individualistic than the late Senator Taft's. Nor is there room to explain that the board of directors of the Fund for the Republic, which includes at least five businessmen, did not suggest the topic or the author of the booklet. Neither shall I say anything about the last two paragraphs of the letter, except to express deep regret that Fr. Keller ever wrote them. Those paragraphs I leave to the canon lawyers, the very anti-Communist AFL-CIO and the many clerics in high and low places who are opposed to right-to-work laws.

BENJAMIN L. MASSE, S.J.
New York, N. Y.

Professional Spirit

EDITOR: The fine exchange of views on the professional soldier and an elite mentality was spoiled somewhat by William V. Kennedy's dismissal (AM, 4/25, p. 234) of criticisms made (State of the Question, AM, 3/28) of his original statements in "A Military Elite?" (AM, 2/7).

Mr. Kennedy is overly worried about military extremism. He seems to confuse a sincere desire for self-improvement through cultivation of a professional attitude toward our work with an assumed desire to remove ourselves to some military Olympus.

LIEUT. JOHN M. TIVNAN, USMC
Pensacola, Fla.

Current Comment

No Summit?

Once upon a time four alpinists agreed to a balloon ascension from the Geneva fair grounds. Three of them hoped to rise high enough to see the road to Mont Blanc. When the hour came to go aloft, the fourth mountaineer jovially refused to release ballast and the gasbag never left the ground. "No matter," quipped Mr. K., "I'll get you up the mountain somehow. The view is simply enchanting."

This fable sums up the farcical meeting of Foreign Ministers that began on May 11. By refusing to revoke his November ultimatum on Berlin, Premier Khrushchev boldly advertised his arrogant confidence that he can drag the West to a summit conference under the naked threat of blackmail.

Should we agree to negotiate under duress? Senator Fulbright said on June 7: "I can't see any great reason to fear a summit, and talk things over. If nothing comes of it, what harm is done?"

Senator Fulbright, the harm would be done before discussion even begins. Honorable men do not "talk things over" under threat of blackmail. If the West bows to the necessity of negotiation in the face of threats, it will begin to "bargain" with a shattered morale and diminished prestige that can only be a prelude to a series of disastrous capitulations. Let us remember that Mr. Khrushchev will start the summit talks with the remark he made on June 3: "We have no reason to make any concessions since our proposals were not made for bargaining."

This Review feels that the absolute minimum condition for a summit meeting with honor must be this: Put your gun in the holster, Nicky. Then we will talk.

Dr. Adenauer Stays

In explaining his decision to abandon the easy race for the Presidency and remain as West German Chancellor, Konrad Adenauer told the German people that the gravity of the international situation obliged him to stay on the job.

Speaking in this country on June 7 over CBS "Face the Nation" radio-TV program, Dr. Ludwig Erhard, the popular choice of the Christian Democratic Union to succeed Dr. Adenauer, agreed that the stalemate at Geneva was a factor in the aged Chancellor's decision. He did not believe, however, that it was the only factor. He mentioned certain "human imponderables," but vigorously denied that any differences over economic and foreign policy were among them.

Despite this denial, several well-informed commentators persisted in believing that basic policy differences did, in fact, chiefly motivate the Chancellor to retain control over the machinery of state. To an increasing extent since General de Gaulle's return to power, Dr. Adenauer has pursued a foreign policy based on Franco-German friendship as a basis for European unity. Especially in matters of trade, Dr. Erhard is thought to be more favorable to the British idea of a large European free trade area than to the French preference for a tight, protected six-nation common market.

It is a measure of Dr. Adenauer's prestige that he has been able to gain the assent of an unwilling party to his sudden change of plans. If the party's politicians have their way, the succession of Dr. Erhard to the chancellorship has only been postponed. Without him, they don't think they can win the next election.

Showdown in Kerala

Even Prime Minister Nehru has become involved in India's Kerala State School controversy. On June 6, warning against the "possibility of violent conflict," he urged "democratic and peaceful" methods on those who are fighting Kerala's controversial education law. To many Indians this was the Prime Minister's way of throwing support to a Congress party movement that is gathering momentum in Kerala to rid the State of Red rule.

At issue in Kerala is the constitutionality of a school law passed in 1957 by

the State's Communist-controlled legislature. Though later modified as a result of a Supreme Court decision, the law is still regarded as unconstitutional by the minority groups which operate private schools there. Of 7,000 such schools, some 3,000 are Catholic. An equal number are operated by the Hindu Nair community. These groups have joined forces in their opposition to the law, which makes government selection of teachers mandatory. Both have refused to reopen their schools for the June term on the grounds that the legislation would, in effect, turn them into Communist institutions.

Now, with Prime Minister Nehru's intervention, the dispute has passed beyond the borders of Kerala State. In his statement Mr. Nehru noted "the deep and widespread distrust of the Kerala government among a large section of the people." We venture that these sentiments flow from the awakening which has taken place in India since the Chinese Communist rape of Tibet.

Rebuff to Jingoists

The embattled Daughters of the American Revolution are not the only escapists who refuse to admit that the world has changed. Unfortunately, some Catholics, including a columnist or two, also regard it as the height of realism and patriotism to denounce foreign aid as money poured down a rat hole, and to demand with steely eye that the United States get out of the UN and the UN get out of the United States.

Although what an Italian Cardinal thinks won't mean much to the D.A.R., it should mean something to Catholics. In the faint hope that it will, we call attention to the interview which His Eminence Alfredo Cardinal Ottaviani, Pro-Secretary of the Sacred Congregation of the Holy Office, granted on June 4 to Patrick J. Whelan of the *La Crosse Times-Review*.

"Would it do any good for the free nations of the world to isolate the Soviet Union?" asked Mr. Whelan.

"Absolutely not," replied the Cardinal. "Should the world isolate the Soviet regime, it would consider itself under siege. The net effect of such action would be to revive its revolutionary Communist fervor."

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ued, must continue to negotiate and keep the door open, guarding, however, against any "concession that might encourage Soviet intransigence."

Noting that the Marshall Plan had weakened communism in Italy, the Cardinal pointed to new Communist challenges from Africa. Rejecting the rat-hole metaphor—and the jingoism and neo-isolationism that spawned it—he said:

Through your Point-Four program, your Mutual Security and technical aid . . . you Americans help to solve these most pressing problems that weigh on the people of Africa.

Among the African problems Communists seek to exploit, the Cardinal mentioned hyper-nationalism and poverty.

Evidently Cardinal Ottaviani sees only suicide in attempts to hole up in the mentality of the 19th century while waving the flag high above "Fortress America."

France Under De Gaulle

After a year under Gen. Charles de Gaulle, France has a new economic and political look. Why the change?

For one thing the new Government implemented some long overdue but unpopular economic reforms. Chief of these was a politically courageous devaluation of the franc. As a result the Ministry of Finance could announce recently that for the first time in 21 years the dollar in France is worth less on the black market than in the official exchange.

A second challenge faced by de Gaulle was Algeria. The costly revolt there still continues, but the general's unexpected political dexterity has blunted the initiative of Muslim extremists and of fanatics among European colonials and the military. At last a permanent settlement seems possible.

Finally, the prophets of gloom had croaked that de Gaulle would be the undertaker, if not the assassin, of republicanism in France. Now the same critics are content to murmur about a distant successor who will not share the President's dedication to republican ideals!

After a year of de Gaulle, the French enjoy an amazing degree of stability at home. Her friends abroad can only hope

that renewed national pride will not lead France to disrupt the harmony of the Atlantic Alliance.

Sicilian Election

The iron law of Italian politics is that the further south you travel, the more unpredictable voting habits become. Take the regional election of June 7, in Sicily, as a case in point.

Though nine out of ten Sicilians are Catholic, the Communists won 23 per cent of the seats in the ninety-man Regional Assembly. The Christian Democrats, on the other hand, who recently lost control of the island to a rebel faction, dropped 3 of the 37 seats they had held. At the same time they polled a larger percentage of the popular vote than in the 1955 election.

Silvio Milazzo, former disciple of the founder of the Christian Democratic movement, Don Luigi Sturzo, headed the ticket of the insurrectionist Sicilian Christian Social Union. Moreover, despite charges that he was a tool of the Communists, he picked up most of his 9 seats from the Right-wing Monarchist party. Now chances are that Milazzo will make up with the Christian Democrats in exchange for a dominant role in the island's semi-autonomous government.

If all this seems unnecessarily complicated, just think of the iron law. And don't forget that Sicily is the southernmost part of Italy.

Uncle Sam: Borrower

Congress will make a show of reluctance—some of it sincere—and then will vote to empower the U. S. Treasury to raise interest rates on its securities. As President Eisenhower explained in his message of June 8, the Government really has no choice. If it wants to raise long-term money, or even to continue selling savings bonds to the masses of our people, it must pay the price dictated by the money market. Otherwise small investors, along with banks, insurance companies and pension funds, will put their money in more rewarding and almost equally secure places.

For forty years the interest rate on Treasury bonds—bonds running more than 5 years to maturity and negotiable in the open market—has been set at a maximum of 4½ per cent. The day the

President's message went to Congress, the 2% of 1965 closed in Wall Street at 90 22/32, which means a return to the investor of 4.47 per cent. Obviously, the Treasury cannot sell new bonds unless it prices them to yield at least that much. Nor can it any longer successfully market savings bonds with an interest tag of 3.26 per cent. So far this year, redemptions of savings bonds have been exceeding sales.

As for the President's request to raise the temporary debt ceiling to \$295 billion and the permanent ceiling to \$288 billion, that is a matter of simple arithmetic. On June 30, the debt will be \$285 billion. In the fall, when tax collections fall off, it will be several billions more. If Uncle Sam, who has a \$13-billion deficit this year, isn't free to borrow, he won't be able to pay his bills. For the richest country in the world, that would be intolerable.

How Many Good Surgeons?

Not everybody is so lucky as the man who almost choked to death recently while eating lunch in a Trenton, N. J., restaurant. Yes, this unfortunate fellow, who had a piece of steak wedged in his throat, *was* lucky. For at the next table sat five doctors, one of them a throat specialist. They quickly made an emergency operating room out of the restaurant, sterilized a steak knife in whiskey and performed a delicate and successful operation on the victim.

How likely are you to find a good surgeon when you need one? According to Dr. Paul R. Hawley, director of the American College of Surgeons, half the men-in-white who practice surgery are not really qualified. Addressing the Group Health Institute in New York at the end of May, Dr. Hawley said one of the most distinguished surgeons in the world had told him that "at least half his current practice consists of attempts to correct the bad results of surgery undertaken in community hospitals by doctors inadequately trained in this field."

Dr. Hawley was not chastising group health plans. In fact, he praised plans that combine prepayment with group practice, and said they gave medical care of high quality. But he warned that a rapid and nation-wide extension of these plans would be dangerous "un-

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Don't count on finding a good surgeon at the table next to yours in a restaurant—or in every operating room, for that matter. In fact, if Dr. Hawley is right, only half the men with surgical knives in their hands should be using them on anything more delicate than a veal cutlet.

K. of C. Urged to Retool

Delegates and guests at the 58th Wisconsin convention of the Knights of Columbus in La Crosse heard Bishop

John P. Treacy of that city deliver a hard-hitting challenge on May 22. The K. of C. constitutions, he said, are "noble documents" and a summons to "fearless Catholic living." Moreover, he reminded his 900 listeners that "there never was a time when Catholic living could have as powerful an influence in our communities as it has today."

If that influence is to be vital, the challenge went on, it must be motivated by "the social principles expounded in the modern encyclicals of the Popes and the annual statements of the American bishops." To this end, "every [K. of C.] council must strive for more active ac-

tion on the part of each member. Too many are just good fellows, . . . sitting around the clubhouse in an over-luxurious age." Vitalization can come, the bishop concluded, only if the Knights re-examine their purposes and analyze their programs.

These blunt truths do not apply only to the Knights. They are a reminder that no organization can be content to rest on noble past traditions and ideals. They are a special reminder to all Catholic organizations which tend to orbit in the empyrean of timeless principles, or even worse, merely "to sit around the clubhouse."

Congress and the Pentagon

SEN. J. GLENN BEALL (R., Md.), echoed by a full chorus of columnists and editorial writers, has proposed that last, drastic Senatorial and editorial remedy for interservice disputes: Congress, or the President, or both, "may have to knock some heads together."

If the reader detects in this cry some note of desperation and helplessness, he isn't far wrong.

Exactly a year ago, the backers of the President's Pentagon reorganization plan were arguing that the plan would give the President and his Secretary of Defense the power they needed to carry out the supposedly necessary head-thumping. Those who pointed out that the President already had all the power he needed were drowned out in the clamor. Powers were heaped upon powers, and still the noisy interservice disputes go on. How come?

The answer is simply that power must be exercised. Those responsible for exercising it did not do so prior to the most recent reorganization. And they have not done so since.

The stage for the present choosing up of sides in Congress and the Pentagon was set a little over a month ago when Secretary of Defense Neil McElroy appealed to Congress to "hold our feet to the fire" until a decision was reached on the problem of air defense weapons and policy.

Secretary McElroy has established a reputation for decency and square-dealing. He had proven himself an outstanding administrator before he ever set foot in the Pentagon. But in the tight spots, he has had to depend on the military savvy of his chief for a decision. For whatever reason, those decisions have not been forthcoming, at any rate not until the issue has become thoroughly embroiled in politics, in public print and in violent emotion.

MR. KENNEDY formerly served as an Intelligence Officer in the Strategic Air Command.

The "feet-to-the-fire" speech was an abdication of authority by a man who obviously does not feel qualified to exercise fully the civilian control over the military that has been placed in his hands. When the Executive Branch fails or refuses to decide, Congress is the only authority able to do so. If its ways are imperfect, at least it can assure some final action.

Did we exhaust in the late James V. Forrestal and in former Secretary of Defense Robert A. Lovett our store of civilians with the experience and the nerve to effect major military decisions when the uniformed Joint Chiefs of Staff could not agree?

Happily, we are not yet so bankrupt. There are civilian administrators who, in the course of handling large defense projects, have provided themselves with an extensive military education, who are capable of listening intelligently to the arguments of the Joint Chiefs and who can come up with a decision. Several of these men are to be found within Congress itself.

The experience of the present Secretary of Defense and his immediate predecessor should be proof positive that a business background alone does not qualify a man for administration of the Department of Defense, even with a former professional soldier in the White House. We have need not only of administrators, but of men who combine administrative ability and a civilian outlook with a broad knowledge of the military and politics. The development of such abilities requires a lifetime of interest, study and investigation. The necessary stimulation is at present a hit or miss affair. If we are to provide the needed stimulation on a permanent, systematic basis, it will be necessary to integrate military history and the study of current military affairs much more closely into the high school and college curriculum than is now the case.

WILLIAM V. KENNEDY

Washington Front

Presidential Preference Primaries

LIKE Christmas shopping, Presidential campaigning begins earlier every season. Senators Hubert Humphrey and John Kennedy have been campaigning for months in Wisconsin and Oregon, although neither has formally entered the 1960 Presidential preference primary in either State. Both Senators know that their chances for the Democratic nomination a full 13 months from now could be determined by their showings in Wisconsin and Oregon next April and May.

Presidential primaries are a tricky business. They have been called the "graveyards of Presidential hopefuls." At the same time they have moved candidates into commanding positions prior to the meeting of the national conventions.

Wendell Willkie was forced out of the 1944 Republican race by his overwhelming defeat in the Wisconsin primary. Harold Stassen was eliminated in 1948 by his bad showing in the Oregon primary. Estes Kefauver gained prominence by his primary victories in 1952, but he lost his chance in 1956 when the California voters turned against him and supported Stevenson. The latter owed part of his unbeatable lead at the 1956 convention to the outcome of that same California primary. Eisenhower's candidacy in 1952 gained from the

big write-in vote in the Minnesota Republican primary. Nixon profited from a write-in vote in New Hampshire at a time when Stassen was pressing a "stop Nixon" drive in 1956.

Not all Presidential primaries are of equal importance. Eighteen States hold primaries, but no more than five or six are ever significant and more often only two or three have any real bearing on the outcome. Uncontested elections clearly impress no one. Primaries in the deep South attract no contenders who want the Northern big-city vote. "Favorite sons" keep serious candidates out of other States. Popularity polls, as in Illinois, do not bind convention delegates and so do not interest the campaigners.

For various reasons the only two major contests in the Democratic Party in 1960 are shaping up between Kennedy and Humphrey in Wisconsin and Oregon. A convincing victory for either man in both primaries would eliminate the loser and push the winner into a very strong position at Los Angeles.

Whether they enter the primaries or stay out of them, candidates gamble. In 1956 Harriman risked no primaries, but found that Stevenson had sewed up the nomination by winning the major ones. Symington, Johnson and Stevenson are gambling that things will be different in 1960. We will know more about the wisdom of the gambling styles of the five leading Democratic contenders after Wisconsin and Oregon have held their primaries next spring.

HOWARD PENNIMAN

On All Horizons

IDEA-MART. *Coffee Break* is a newsy two-page monthly published by a California Catholic who likes to read and exchange "clues on reading, thinking, praying, doing" (2110 McGee Ave., Berkeley 3, Calif. \$1 annually).

►**FOR TRAVELERS.** A 72-page booklet for tourists, *Catholic Services in the Tyrol*, giving the hours of Sunday Mass, winter and summer, in every church in that area, has just been published by the Apostolic Administration of Innsbruck-Feldkirch. It identifies children's Mass, high Mass, evening Mass, Mass with sermon, etc.

►**EUCARISTIC CONGRESS.** Much care and study are going into preparations for the Eucharistic World Congress to convene in rebuilt Munich, July 31 to August 7, in 1960. The Theresienwiese, a park large enough to accom-

modate a million people, is being transformed by Munich artists. Brochure and information from: Eucharistischer Kongress, Muenchen 33, Brieffach, Federal Republic of Germany.

►**DRIVE CAREFULLY.** The moral responsibility of the man behind the wheel has been stressed increasingly in recent years. The National Safety Council almost two years ago formed the National Committee of Religious Leaders for Safety. John T. Kenna is director of this program (NSC, 425 N. Michigan Ave., Chicago 11, Ill.).

►**LITURGICAL CONFERENCE.** Last September, the Holy See issued a new Instruction on Sacred Music and Sacred Liturgy. Stress was laid upon lay participation. The National Liturgical Conference's Liturgical Week at Notre Dame, Aug. 23-26, has based this

year's program on the new instruction. Rev. William Leonard, S.J., Boston College, Chestnut Hill 67, Mass., is in charge of arrangements for the week, which is open to all those interested in the Church and her life of worship.

►**FIRST-HAND. *Religion in Russia, A First-Hand Account*** is the title of a pamphlet just published by Fr. Leopold Braun, A.A., who lived 12 years in Moscow (St. Anthony Guild, Paterson, N. J., 88p. 50¢).

►**IN AUSTRIA.** Thanks to the Canisiuswerk, a group of laymen who aid students for the priesthood, more than 1,000 Austrian priests have been helped to ordination and 1,500 seminarians are now being assisted. To help late vocations they are now building a seminary at Horn, near Vienna, for 90 candidates, who are already living nearby in makeshift quarters. Contributions to this much-needed work may be sent to Franz Cardinal Koenig, Rotenturmstr. 2, Vienna 1, Austria. E.K.C.

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Editorials

Mackay in Wonderland

WE WANT to be around the day when students of the history of ideas explain the fascination that Red China has for certain American Protestants. Last November, meeting in Cleveland, the Fifth World Order Study Conference of the National Council of Churches took a strong stand in favor of U. S. recognition and the admission of Communist China to the United Nations. There was a spontaneous ground swell of rank-and-file Protestant opposition to the Cleveland statement. Presbyterian John Foster Dulles, then Secretary of State, lost no time in vigorously rejecting the proposal made by the NCC conference (AM. 12/20-27/58, p. 358).

Recently, at the end of May, the General Assembly of the United Presbyterian Church in the U.S.A. held a seven-day meeting in Indianapolis. Resolved to crack no more eggs over Red China, the Presbyterian Committee on Social Education and Action discreetly patted the World Order Study Conference on the back for "dealing courageously and honestly with vital issues that may be controversial," but carefully noted that "immediate recognition of [Communist China] may not be feasible." There was a second resolution, however. The Standing Committee on Bills and Overtures spoke of "their Christian concern that the day may soon come when our Government, in concert with other free nations, may enter with honor into normal relations with the Government of the Chinese people."

Dr. John Mackay, scheduled to retire this summer from the presidency of Princeton Theological Seminary, told the nearly one thousand Presbyterian commissioners in Indianapolis that he favors recognition of the Red Chinese. "How can we speak to China, unless we recognize her?" asked Dr. Mackay. "They may talk rough to us, and we may talk rough to them, but at least we will be looking eye to eye."

Students of the history of ideas will have their work cut out for them when they try to unravel the strange skein of Dr. Mackay's Alice-in-Wonderland logic:

Meany, Hoffa and Reform

THE House minority leader, Rep. Charles A. Halleck, sees only a "forlorn" hope of getting a labor bill out of the 30-member House Committee on Education and Labor. Should this pessimistic estimate be vindicated by events, both labor and management, together with all the rest of us, will be the losers. The only winners will be the prize collection of rogues and racketeers, of complaisant employers and scheming middlemen who have sullenly, and mostly silently,

They [the Red Chinese Government] have done some terrible things, but so have we. Great Britain and the United States, the two great democracies, betrayed the Spanish Republic and let a despot like Franco enslave the nation. We talk about a free world. But can there be a free world as long as Spain is included?

Dr. Mackay is entitled to his own opinion of the regime of General Francisco Franco and of the admission of Spain to the United Nations. He regards Franco as an intolerable despot. But if he is arguing that "the worst tyranny in 400 years" should never have been admitted to UN membership and ought not to have been recognized diplomatically, it makes little sense to keep urging, as he has done consistently, the recognition of Red China and Red Chinese entrance into the UN.

Dr. Mackay had hardly gotten off the platform before testimony was released in Washington charging the Red Chinese with the murder of 30 million people during the last ten years. This testimony, given to the House Committee on Un-American Activities by Chinese Protestant missionaries, is an almost unbelievably graphic indictment of Chinese Communist inhumanity and despotism. Rev. Shih-ping Wang, East Asia Director for a Baptist group, told the congressional committee:

All the elderly people sixty years of age and above who cannot work are put in the old people's "happy home." After they are placed in the homes, they are given shots . . . for their health. . . . They die within two weeks.

Some aspects of the present regime in Spain may not appeal to American sensibilities, but neither Dr. Mackay nor anyone else should attempt to confuse the American people with the preposterous argument that we can honorably do business with the present Government of mainland China but not with that of General Franco.

paraded before the McClellan committee. The biggest winner of all will be the brash, impenitent James Riddle Hoffa, head of the outlawed Teamsters; the biggest loser, the president of the AFL-CIO and leader of the labor reform movement, George Meany.

"Jimmy" Hoffa will be a winner in more ways than one. He will be free of the restrictions—which in his case might have been crippling—incorporated in the Kennedy-Ervin bill as originally reported out by the

Senate Committee on Labor and Public Welfare. He will have won another round in his continuing battle with President Meany—the man most responsible for the expulsion of the Teamsters from the AFL-CIO. Finally, among the more thoughtless and less morally sensitive segments of labor he will stand out, with John L. Lewis, as a bold and valiant leader who refused all compromise with the enemies of labor.

Just as Hoffa will win in many ways if Congress fails to pass a fair and effective labor bill, so George Meany will be a multiple loser. In his four-year-old fight for a decent, high-minded union movement—a battle in which he has been stoutly supported by many of his AFL-CIO colleagues—he will have received a sharp setback. In his efforts to make the AFL-CIO ethical codes a living bible for labor, he will have to carry on without much help from the law of the land. He will also have to start all over again convincing the doubters in the AFL-CIO that the federation did the necessary and honorable thing in expelling the Teamsters and in cooperating with the McClellan committee. Worse still, he will have to persuade a suspicious public, which has been poorly served by a number of newspapers and mass-circulation magazines, that he was not responsible for killing reform legislation in the present session of Congress.

Mr. Halleck's pessimistic appraisal of the chances of labor legislation could, of course, be wrong. The moderates on the House labor committee are determined to vote out a bill, and they can count on the powerful support of Speaker Sam Rayburn. But regardless of what happens, it is important to debunk the charge that George Meany has been stampeded by John Lewis and "Jimmy" Hoffa into shifting his position on reform legislation. It is simply not true, as *Newsweek* "reported" in its issue of June 1, that the AFL-CIO executive council decided at its May meeting to oppose "any effective labor-reform bill." The record shows clearly that Mr. Meany and his colleagues, conceding the need for new legislation, supported the original Kennedy-Ervin bill, and still support it. If they are now opposing the bill as amended and passed by the Senate—as they are—the reason is to be sought, not in any change in AFL-CIO thinking, but in changes made in the bill.

Mr. Meany clearly and logically explained all this to the House labor group on June 3. If *Newsweek* still pretends to be an objective news magazine, it owes to its readers a factual story on Mr. Meany's testimony. Silence on its part will compound the disservice it has done to the worthy and pressing cause of effective reform legislation.

Beware the Closed Mind

"**M**Y MIND is made up; do not confuse me with facts," reads one of those smart little signs you sometimes see perched on the desk of an executive who wants to give the impression that he, too, can enjoy a laugh at his own expense. The Daughters of the American Revolution could well have displayed such a slogan during their annual convention in April, and in no jovial spirit, either, for they were offered facts to help them change their mind, but would have none of them.

The D.A.R. convention adopted two resolutions covering U.S. participation in the United Nations and collaboration with a UN agency, the International Children's Emergency Fund (UNICEF). The United States was urged to cut off contributions to UNICEF, on the ground that "a very substantial part of the agency's financial resources went to Communist or Communist-dominated countries." In more sweeping terms, the United States was urged to get out of the UN, and the UN was more or less politely invited to remove itself from the shores of the United States.

It would be late to advert to this position of the D.A.R. were it not for the fact that it was revealed on June 4 that Henry Cabot Lodge, U.S. delegate to the UN, had written to the D.A.R. a detailed rebuttal of their charges, while offering to clear up their "virtually total misapprehensions." He had already volunteered the same good services in 1958 and had even expressed his eagerness to address the convention for the same purpose. Both offers went unaccepted and his two corrective letters were silently filed.

This kind of closed mind is by no means the exclusive possession of the D.A.R. It is an affliction that can strike anyone; Catholics in particular must guard against it, for a closed mind is anything but a Catholic mind. Here is a practical example of how the affliction gets a start. In a letter from a priest who is interested in the intellectual development of young people, this passage appears:

During the summer months we have a discussion group for our vacationing college students. The group works for the most part on magazine-article reprints. . . . The young people come around because they like to argue, but less than half of them manage to read the article-a-week that is required. In other words, they don't feel any need to know what they are arguing about.

Oh well, these are just college students; they will grow more mature and wiser later on. But *will* they, if, in their formative years, they are not introduced to the utter necessity of striving to develop a properly open mind?

Chesterton once said that "the purpose of having an open mind, just as it is the purpose of having an open mouth, is to close it on something." The mind must certainly close on the recognized truth, but it cannot close on the truth properly unless it is first open enough to receive the facts on which the truth is based.

Frankly, on this subject our mind is made up. We believe that a closed mind is a bad thing. But we have facts like the blight of DAR-itis to justify our kind of closed mind.

NATO and Spain

Robert Pell

WESTERN civilization, which is under siege, welled from the shores of the Mediterranean, flowed over Europe and in time settled in smooth waters around the Atlantic basin, with rivulets streaming to the ends of the earth. In the course of centuries it has survived fearful pressures and surmounted wracking strains. In a long lifetime, it has developed cracks and fissures, political, moral and religious, but it has managed to remain essentially whole.

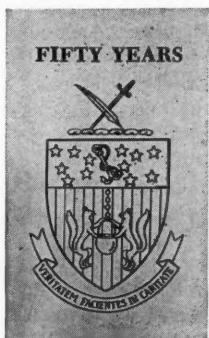
Patently, the debate of our time is whether, attacked as it is, sapped and undermined as it is, by the forces of atheism and materialism, the Western world can continue to be whole. The answer to this question lies surely in the effectiveness of the North Atlantic Treaty Organization, notably its ability to mobilize in a crisis all the component military, economic and political elements of the complex West and counter, somewhere along a 4,000-mile frontier, a hostile blow from the East. Assurances given by the representatives of the 15 Nato nations at their Tenth Anniversary meeting in Washington on April 4 this year seemed to reflect mild confidence that the Alliance could hold. At the same time, there was an unmistakable indication that much still is to be done and many gaps in the Alliance remain to be sealed.

Perhaps the most glaring gap at this Tenth Anniversary meeting of the Nato Alliance was the absence of Spain. It was an omission which the eminent statesmen present hesitated to discuss openly. Clearly, however, the Western world lacks one of its component parts, a headwater of one of the main streams of Western civilization, the first proving ground of the war of communism on the West, a friendly Western nation where the Nato Alliance has immense military commitments.

Should not Spain become the 16th member of the Alliance, it was asked? There was much diplomatic hemming and hawing at the time of the meeting in April. There have been cautious feelers between capitals in the seven weeks which have followed. Now, where does the decision of this vital issue stand in June?

Careful inquiries among Western diplomats and soldiers furnish a conclusive answer that there was

MR. PELL wrote "An Appeal for Christian Unity" (AM. 5/30). Here he probes an international sore spot with the sure touch of an experienced diplomat.



little dispute at the Washington conclave that, from the standpoints of military strategy, strategic integration and sound common sense, Spain should be a fully participating member of the Western Alliance. At the same time, fear was expressed that the Alliance—a delicate mechanism of compromise at best—might be troubled by violent domestic political reactions in some countries and its harmony, at a time when intricately difficult negotiations were being undertaken with the East, might be disturbed. Passions would be unleashed which currently are fairly quiescent. The West might be shown to be less of a unity than is complacently supposed.

In fact, two schools of thought quickly developed among the statesmen, diplomats and soldiers gathered in Washington. The first was to let sleeping dogs lie. The machinery of the Spanish-American military understanding is working smoothly enough. Spain is, in fact, present in the Alliance, although not in the flesh or, perhaps, in the spirit. Why complicate with a mere formality something which works? Why plunge into the unknown?

The second school took the moral stand that the West cannot afford to side-step its own realities or refuse to face itself. It cannot shrug off Spain's massive contribution to Western defense as though it were something hidden under the carpet which the West does not like to talk about. Equally important, it cannot try the patience and the wise forbearance of the proud Spanish people too far or too long.

There can, of course, be no obstacle to Spain's admission to Nato on legal grounds. The North Atlantic Treaty is not exclusive. It is open to any "European state in a position to further the principles of the Treaty and to contribute to the security of the North Atlantic area." No one can question that Spain fits neatly into this definition.

There can, moreover, be no objection to Spain's inclusion among the Nato powers on purely military terms. Spain is integrated as a base of defense and counterattack in all the plans of Nato. It is a bastion which may be held *in extremis* and a salient from which a counteroffensive might be launched if the situation should ever come to that. It is a vital link with North Africa, the West's final *base de repli*. Its seaports are

essential counters in Nato's naval calculations, and its airports form vital checkmen in the potential fight for control of the air.

In truth, then, the only obstacle to Spain's participation in Nato as a full partner is political—it might be said ideological—and here the waves of emotion mount high. On one side, it is contended that Nato, as it now stands, represents certain spiritual values as well as armed men and armed things; that the free world has real meaning in terms of respect for the individual and his natural freedoms which would be compromised by the inclusion of Spain. It is argued vigorously that opportunism must be avoided by the Nato Alliance, even when seemingly expedient. It is held, with much stridence, that the entry of Spain into Nato would open the locks wide to a flood of propaganda which would shake many non-Communist elements in the Nato countries who hate Spain, as a symbol, as much as they fear the East. Moreover, the Communist parties in Western Europe, and above all the fellow travelers, would have something concrete, at last, to talk about, and the Communist tide, now in recession, might turn.

Opposed to this way of thinking are those who favor Spain's entry into Nato even if a small temporary price in composure has to be paid. They warn that the West cannot afford to make ideological distinctions within its membership because that course has no end. Is the line to be drawn at some vague point beyond a corporative system like Portugal's? Is it going to be said that a monarchy must be this or that sort of a monarchy and a republic have this or that sort of a constitution? Is Nato to impose one or another way of life on its membership? Or determine a member state's laws or practices or faith? Clearly, these things are not in the competence of the North Atlantic Treaty Organization, which has a limited twofold purpose: first, to deter aggression from the East by building up all the military forces of the West to such a degree that potential breakers of the peace will consider highly doubtful their chances of successful attack; second, to insure as far as possible that, in the event the West is attacked, the Western forces will be adequate to defend the peoples and the territories of the Nato nations.

What is asked for, in short, in this Alliance of strictly limited aims, is the maximum concentration of military power at vital strategic points in the Atlantic area, extended through the Mediterranean to Greece and Turkey. Clearly, it is unreasonable to rule out Spain's fighting men, its ships, its planes, its air bases and its ports. There was at one point heady opposition to including Western Germany in the Alliance. The resistance in some places was unrestrained and even harsh and ferocious. The whole gamut of objections was raised and overcome. Today Germany stands, unquestioned, on the ramparts, a full-fledged sentinel of the West. With a little show of moral courage, the friends of Spain insist, the 15 Allies can add the 16th, the Spanish nation, and criticism, which may be somewhat emotional in the initial period, will quickly subside. Obviously, the Communists will make the most of Spain's acceptance into Nato in their propaganda, all the more

so because they will realize that a substantial addition has been made to the opposing force. But it can easily be shown to men and women of good will in the Atlantic community that their security has been enhanced to a determinable degree and that the danger of war, and the fear of it which haunts them, is just so much more remote.

Where does the United States stand in this discussion?

At all events, according to those who are in a position to know in Washington, the dialog over the admission of Spain into the North Atlantic Treaty Organization as the 16th ally has entered a new and positive phase. The matter is being actively reviewed in the current diplomatic *tour d'horizon* between the participating Governments. The United States is not unfavorable. France is no longer opposed. The most serious stumbling block is the negative attitude of the Socialist Governments of Norway and Denmark, but Paul Spaak, Nato's secretary general and a veteran Socialist himself, has undertaken to show them the unwisdom of their attitude. Other participants in Nato vary from the most favorable to cautiously favorable, pending a political realignment in Spain, which they believe cannot long be postponed.

One thing is absolutely clear in any event. The Spanish Government will not ask to be invited to join Nato. However, if the invitation comes, and it is unanimous, Spain will take its place vigorously and with unflinching devotion in the ranks of the West.

Harry W. Flannery

PRESIDENT, CATHOLIC ASSOCIATION FOR
INTERNATIONAL PEACE

On behalf of AMERICA's friends and subscribers in the ranks of the CAIP, may I extend our heartfelt congratulations to you on the occasion of your journal's Golden Jubilee.

You have received many messages from persons in all walks of life on this happy occasion, but I believe that this message from the Peace Association carries with it particular sentiments of respect, love and gratitude.

The CAIP owes to AMERICA a great debt of appreciation for its continuing outspoken espousal of those Christian principles of peace which are the *raison d'être* of our association. In addition, we are constantly mindful of and thankful for the support which you have rendered—individually and collectively—to our program and work. AMERICA's encouragement has buoyed and heartened us for many years, and we are happy that this Golden Jubilee offers us an opportunity to express officially our gratitude and esteem.

That God may continue to bless your work and make it fruitful is the prayer of AMERICA's friends in the Catholic Association for International Peace.

Why University Presses?

John B. Amberg

THE EXTENT and vigor of university-press publishing will be dramatically demonstrated at Austin, Texas on June 21, as the delegates from 49 presses stream into the Driscoll Hotel to register for the annual meeting of the Association of American University Presses (AAUP). Frank H. Wardlaw and his University of Texas Press are the 1959 hosts. After a two-day business session in Austin, the AAUP delegates will disband and reassemble on June 26 at the National University, Mexico City. In Mexico panel discussions on the distribution of U. S. scholarly books in Latin America and of Latin American books here will occupy the AAUP delegates. A study of translation programs will also be made. Mexican writers and publishers will greet the delegates during an afternoon reception on June 27 at the Centro Mexicano de Escritores.

The AAUP delegates at Austin represent two classes of members in the Association: regular (e.g., Princeton, Indiana, Hawaii) and affiliated (e.g., U. S. Naval Institute, Huntington Library Publications, Metropolitan Museum of Art). Except for Cambridge and Oxford (of New York, of course), affiliated members are not university presses but dedicated scholarly publishers.

Prior to 1900 the United States had only four university presses: Cornell, Johns Hopkins, Chicago and Columbia. By 1920 there were 12; by 1940, 27; now, over 50. Not all university presses belong to the AAUP. Most of them began as small institutions with an inadequate staff and meager funds. All of them, despite unanticipated growth, continue their work under the same dual handicap. Membership in the AAUP now presupposes established stability—in staff, in finances, in the backing of the parent university.

The universities which sponsor presses vary in background: 26 are State or municipal; 14, private universities. (Among the latter, four are Catholic, two Methodist.) The University of Toronto Press is the only non-U. S. member.

Fordham (1907) is the oldest of the four Catholic presses. Under Fr. Edwin A. Quain, S.J., aided by Miss Emily Schossberger (formerly director of Nebraska),

Fr. AMBERG, S.J., assistant director of Loyola University Press, Chicago, fails to mention that Loyola is the only AAUP press which has an authors' residence. Canisius House, Evanston, Ill., given by Carl E. Koch of Eureka Springs, Ark., is supported by Loyola and operated as a residence for the directors of Loyola University Press and for Jesuit authors working on JESUIT STUDIES—or on any other book regardless of the publisher.

Fordham continues to demonstrate its youthful vigor. Next (1912) comes Loyola, Chicago, which during the 31 dedicated years of one scholar-editor, Fr. Austin G. Schmidt, S.J., has done so much for Catholic education by its textbooks, and by its series *JESUIT STUDIES* has furthered scholarship. Third, the Catholic University of America Press (1939), ably managed for many years by Msgr. James A. Magner, sponsors some of America's finest Catholic journals. The youngest of the four, Notre Dame (1949), may be the most vital, thanks to the direction of John P. Defant.

No two AAUP presses are exactly alike, yet they are all dedicated to the same purpose. By necessity—or perhaps by a natural inclination—each university press tends to specialize in one or more fields of scholarly endeavor. Savoie Lottinville (Oklahoma) quipped: "Theology is *your* field, but give *me* an Indian. No one can do a better job for him than Oklahoma."

When August Frugé (California), president of the AAUP, raps for order to open the Austin meeting, he will hear once again all the familiar problems. Publishing is always costly, and scholarly publishing doubly so—rarely can it be self-supporting. How then do university presses survive? Where does the money come from to publish the financially unpublishable?

The miracle of the university press is its very continued existence. Support, direct and indirect, however inadequate, has to be forthcoming from the parent university. Occasionally an unexpectedly popular book comes along, which can pay for itself and even subsidize other books. Foundations have done much. The Ford Foundation is giving extended help to many of the university presses. Some presses are helped by income from textbooks; others receive it from regional studies, which, though they sell locally, sell well. Authors sometimes forego royalties; some of them ferret out sponsoring institutions for their books. Handicapped as all the university presses are by the lack of funds, they nevertheless do continue to operate and to grow. It is a tribute to the press staffs that they succeed so well with such slender resources.

It is no wonder that commercial publishing houses have, for the most part, left to the university press the publication of scholarly books. The secular publisher must make money to survive; he can rarely afford to produce a limited-audience book. The very fact that the university press can operate on its scant budget, even when it is as large as Harvard or Chicago, is explained only by the dedication of the people who staff it. They want to expend themselves in the interest

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of scholarly publishing. Such is their way of life. They may by circumstances be forced into the commercial houses, but they go reluctantly.

If scholars the world around are to talk to fellow scholars; if duplication in research is to be avoided; if the benefits of scholarship are to be preserved intact, then the university press must continue its struggle.

It has been estimated that since Cornell began publishing in 1869 (Victor Reynolds is director of its press today), university presses in our country have published approximately 25,000 books, about one-half of which are still in print. What is the total output of university presses? In 1957, 13,000 books were issued in the United States; of these, almost 1,000, or one of every 13, came from AAUP presses.

Few people other than scholars know that more than a hundred scholarly journals are issued by AAUP members, Chicago alone publishing 29.

University-press books usually reveal an excellence not only in content—which everyone would expect—but in form, too. In bookmaking competitions sponsored by the American Institute of Graphic Arts, the Chicago Book Clinic and others, AAUP books have won many awards. The typographical excellence, the superior design and manufacture of AAUP books are shrugged off by some with the gibe: "The university

presses don't have to make money; they're subsidized." Such critics forget that the university press does have to make expenses, that the number of books it publishes in any year is limited by its funds.

Where does the university-press dollar come from? In 1955, net sales accounted for 70 per cent, subsidies 23 per cent, other sources 7 per cent of income. Where did the dollar go? For manufacturing 45.7 per cent, selling 16.8 per cent, royalties 8.6 per cent, editorial expense 5.6 per cent, general and administrative expense 18 per cent, shipping 5.3 per cent. Unlike secular houses, which frequently live or die in terms of subsidiary rights and income (movies, TV, serial reprints), AAUP presses rarely have such income.

The success of the Association of American University Presses as a group can in part be traced to the splendid cooperation among the member presses (*Scholarly Books in America*, mailing-list service, exhibits), a kind of community self-help program which makes scholarly publishing possible—and fun.

This year the AAUP opened a New York office staffed by a full-time administrative secretary, Tom Schmid, and able assistants. Drop in at the New York office where there is a small exhibit of current university-press books. Around the country visitors to the individual presses will be warmly welcomed, too.

A Case in Point

I AM THAT very unusual thing, a living, breathing Crucial Instance: my mere existence proves something, not only *a fortiori*, but a *fortissimo*. And yet I am not at all happy in this distinction, since what I prove, alas, is that there is something strangely wrong with college education in this country today.

For consider my record.

After having been graduated from a public high school and from Harvard, I began my academic career, some 33 years ago, teaching remedial English at my alma mater for 20 hours a week (using the conference method). When the load of this work lightened, I also assisted in a composition course and a survey course. It was presumed by my superiors that I was meanwhile using my "spare time" in the gaining of a doctorate. For a while, indeed, I did make some slight effort to do so.

But a Ph.D. in English at Harvard in those days was hardly more than a Ph.D. in philology. And even though I had then acquired some familiarity with Greek, Latin, French, German, Italian and Anglo-Saxon, I did not look forward with relish to a diet of Indic roots.

Some readers will at once guess the widely recognized name of A COLLEGE TEACHER.

A College Teacher

Another reason why I did not "go in for" an advanced degree was that, as a result of the practical exigencies of teaching remedial English, I fell in love with scholastic philosophy. Most of the writing which I was helping my students (many of them graduate students) to correct was faulty, not so much in English, as in logic and method; and when I turned to scholastic philosophy for aid, I found it astonishingly useful.

My fascination with it grew as I further discovered the startling fact that hidden away in it was the makings of a rich philosophy of technique, craftsmanship and artistic method. For it struck me as obvious that if all things are the result of four causes, and if art is an intellectual virtue, then one should be able to work out a general method for ensuring the right forms and relationships of these causes, whether for the winning of a battle, the making of a pair of shoes or the writing of a composition. My main interest, then, besides my teaching, became that of developing this new, or at least inadequately explored, division of scholastic philosophy, as well as the practical applications of its doctrines.

As a result of having thus studied scholastic philosophy on my own, I was given, as a secondary job, the teaching of courses in psychology, logic and philosophy

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in a girl's junior college. When, with the death of one of its directors, the junior college closed, and the Harvard authorities realized the appalling fact that I did not intend to get a Ph.D., I was for a short time, as the actors say, "at liberty." Then, quite by chance, I was given the opportunity to teach, with no restrictions on method, a course in creative writing at one of our Eastern colleges. This course proved successful enough to gain for me the privilege of teaching one like it during the summer to a group of seminarians—a privilege somewhat unusual for a layman.

It was at this institution that I encountered for the first time the mystery of rank or protocol. Because I was then (as I still am) nothing more than an A.B., there was a question of what I should be called. The answer turned out to be "lecturer"—apparently the term sounded good, meant whatever you wanted it to mean and implied "teacher without tenure." But, with the coming of a V-12 Unit to the college, I was told that I was thereafter to call myself an assistant professor.

At this point, I was asked by a well-known Catholic publisher to write a book on the ideal Catholic college—a book which would both present a theory and serve as a prospectus. Because my office at college was shared by two other teachers—a condition hardly conducive to good writing—I asked for, and was given, a "room to write in." This room, located on the top floor of a semi-dormitory, was furnished with a desk and a chair—and two beds with mattresses.

When I started to type at the desk, the priest who occupied the room below came up to protest, rightly enough, at the thunder I was producing. Thereafter, I typed more or less catch-as-catch-can, perching on one mattress and playing the machine as it danced up and down on the other. The prestidigitation here was not quite so difficult as it sounds, since I usually did not compose at the typewriter, but merely copied what I had written in railroad stations or on the trains on which I commuted daily.

The book, written in this way within three months, got remarkably favorable reviews. Suddenly I was a recognized authority on education.

As a result, I was invited by a well-known Catholic institution to give a talk at the first of its college workshops, and then, because of the success of this talk, to continue for several years to assist in the conduct of them: suggesting the questions to be discussed, choosing speakers, giving talks myself and conducting the morning sessions—as well as holding seminars in English and pedagogy. (Later on, I did something like this for several secondary school workshops.)

Consider, now, the condition at which I had thus arrived. There I was, a teacher of English who had never had a course of any kind in education, conducting workshops, not for apprentices, but for department heads, deans and presidents of colleges, few of whom, because I was only an A.B., could have given me a position on their staffs. I was conducting these workshops, moreover, for a man who, because his institution is "degree-happy," always puts behind his name every one of his four degrees. And although I am only a lay-

man, I was concerned here mainly with trying to help priests and sisters solve the problem of making their colleges more religious—more integratedly Catholic.

The anomaly of this situation has only been accentuated by later happenings, of which the following are only a few. Once, shortly after the appearance of the book I have mentioned, I received a telegram from the president of a Midwestern college. It read: "Can offer excellent position provided you are willing to take one half-course in education." Later on, I was invited to teach religion at another, far more famous Midwestern college, the English department of which was unwilling to consider me as a teacher of English, even though I had addressed and written for the Renascence Society. At another time, I was faculty adviser to a faculty in whose academic procession I should have had to walk third from last—if I had been foolish enough to take part in it. Then, again, the very man for whom I conducted the workshops told me, when I asked whether he could get a better job for me than the teaching of English composition to lower classmen, that I could not hope for anything better since I had no Ph.D. And not the least strange fact about my very strange career is that I have been privileged to teach social science in a seminary.

Nor, incidentally, is my financial situation any less anomalous than my academic. I have the responsibility of taking care of a wife and several children. I have the rank of full professor, with a salary that most administrators would consider adequate. And yet, *in purchasing power* (and what else matters here?) I am earning less today than I was earning 33 years ago as an unmarried assistant instructor.

The claim I made at the beginning of this article, then, seems to me amply warranted by even the few facts—and I could have cited many more—that I have adduced here. Mine is a truly crucial instance for proving that our educational system is by no means all that it might be. In fact, looking over my record and studying carefully all its implications, one has every right, I think, to ask: "How crazy can we get?"

Old Man at Desk

He sits, his pen above
the page that will carry his word
to the world. Do not speak now,
lest what is heard

be hushed in his high mind.
Go past as he listens there
to the world beyond this world;
as one in prayer,

he sits, his pen above
the paper, the vast tree's white
blossoms that soon will blend
with white, new birds in flight.

JOSEPH JOEL KEITH

State of the Question

MORE HUMOR IN THE CATHOLIC PRESS?

In our State of the Question on May 9, one of America's editors, Fr. L. C. McHugh, asked whether there shouldn't be more humor in the Catholic press. Apparently his query touched a sensitive nerve, for letters flooded in on us. The correspondence below shows the varied opinions of our readers on this controversial point.

To the EDITOR: Why are there so few sweet touches of humor in the Catholic press? Lack of laughter is a symptom rather than the real disease. I believe there is little humor in our press for these reasons:

1. Amateurism. Too many people in the Catholic publishing field lack journalistic competence.

2. Anachronism. Why do so many Catholic publications insist on maintaining journalistic forms which were out-of-date twenty years ago?

3. Provincialism. Most dioceses are too large to use the "small town newspaper" approach.

How then is lack of humor a derivative of these problems? When you publish an out-of-date, provincial and amateurish newspaper, magazine or pamphlet, you create the atmosphere of a museum where men discourse in hushed tones that bespeak unconscious reverence for the dead past.

(REV.) HAROLD HUGH PAUL
Hewlett, N. Y.

To the EDITOR: I concur with Fr. McHugh that a major reason for the grave mien of our Catholic press is its constant preoccupation with a defensive apologetic. While it is true that the Catholic writer is under obligation to give witness to his faith, it is by no means clear that his testimony needs to be polemical or abusive, or even that it has to be offered with a stiff upper lip.

The humane apologetic of Chesterton and Belloc comes to mind, in startling contrast to the martial strife of one of our more influential diocesan papers whose headlines read from week to week like battlefield communiques. One gets the feeling that the English have all the better of it here. Their reverent familiarity with things sacred bespeaks a spiritual maturity

that our Americans do not seem to possess, so much more anxious are we to defend religious truths than to enunciate them lovingly.

I suspect that another element in the cheerless demeanor of our Catholic press springs from the residual influence of Jansenism. To even a fringe Jansenist, there is little laughter in life:



for him there is only the "*lacrimae rerum*" of Virgil. For him, sex is negation, amusement is vain, beauty is dangerous. For him, the cosmic is never comic.

WILLIAM F. REILLY JR.
Levittown, N. Y.

To the EDITOR: Though one must admit that a defensive posture is not conducive to humor, there is a far deeper reason than "apologeticis" for the lack of Catholic-flavored "smile material."

Humorous Catholics anyone can appreciate, but to make fun in and around and about the field of religion is dangerous. We may as well admit that there is absolutely nothing funny about creation *ex nihilo* and redemption *de condigno*. Nor was there anything peculiarly Catholic about the baby Jesus laughing and shouting at frolicking lambs: a Muslim lad would be similarly amused. As for those cartoons about heaven and hell: usually they are theologically false—they serve to convey the idea that hell is a big joke and that heaven is going to be a riot!

(REV.) FRANK E. NIESET
Sandusky, Ohio

To the EDITOR: I must be reading unrepresentative Catholic magazines, for I find humor cropping up here and

there all the time, even in AMERICA. Apparently Fr. McHugh does not see his own magazine in this light.

I'll go along with the contention that humor is needed in a Catholic magazine, but I will not subscribe to it entirely. I would judge that were we to go the full length advocated by Fr. McHugh, we would turn into guffaw-ing idiots.

After all, let's have balance in this matter of humor. I'm all for it, but let us know where levity should cease. Our Catholic publications are not meant to be jokebooks, since the business of life itself is not a joking matter.

D. C. LEAVY

Brooklyn, N. Y.

To the EDITOR: The magazines do not seem to be as lacking in humor as do the Catholic newspapers. Apart from cartoons, patched-in jokes and columns of clever sayings, the incidence of humor in the news is truly rare. Moreover, you should include the Catholic book parade in your criticism. If it were not for our witty converts, where would the Catholic find his entertainment in reading?

The layman goes many a long week without a touch of humor in the Sunday sermon or a twist of fun in his diocesan newspaper. All solemnity and no humor makes Joe Catholic a dull fellow! But of course, it takes skill and imagination to apply the light touch.

ANNA MAE COLLIN

Rockford, Ill.

To the EDITOR: Let me roar a boisterous "hurrah" for Fr. McHugh's piloting of the dolorous in the Catholic press. When one contrasts the fundamental serenity and joy of our faith with the lugubrious quality of much that is contained in our diocesan papers, his observation that much of its material seems "to be inspired, composed and printed in an ecclesiastical morgue" becomes priceless.

ARTHUR D. WELCH

Portland, Me.

To the EDITOR: The basic element in a sense of humor is, I think, the ability to laugh at oneself. This, I regret to say, is sadly lacking in many Catholics, clerical and lay, in matters concerning their religious posture. I offer no absolute proof of this charge; I

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offer only the results of six years of observation as an editor of a Catholic weekly.

What would I suggest as a possible cure? This and only this: that somehow, somewhere, sometime soon, a genuine effort be made to help Catholics of every kind to *distinguish* between the purely human (and therefore able-to-be-laughed-at) and the divine (and hence to-be-happy-for-only) elements within the Church.

Only one objection comes to mind respecting your article. The writer would put the blame for our lack of humor primarily on the editors themselves. This represents notably poor aim on Fr. McHugh's part, at least as far as 99 per cent of the lay editors are concerned. At the risk of being labeled anticlerical, may I say: "Look higher, friend, look higher!"

CHARLES W. MCCOLLESTER
Associate Editor

North Country Catholic

Ogdensburg, N. Y.

TO THE EDITOR: Your piece about humor in the Catholic press would have been better if someone had assigned the author to do some required reading in the Catholic press—and some required thinking about its nature and purpose.

The article read as if no Catholic editor had ever shown any awareness that humor might be desirable. It neglected to mention Dan Herr, Gene Sherman, Jim and Dorothy Liston and the whimsical Mr. Duggan. All these names are from the newspaper section of the Catholic press. In the magazine section we could point out other writers on the gay side. The situation is not nearly so dolorous as your article implied.

Two other considerations ought to have been mentioned. We do not live in funny times; we live in a period that has lowered the boom on humor. Also, if there is a paucity of humor in the Catholic press, there is an equal and comparable paucity in all other kinds of publishing. Editors don't feel much inclined to write funny stories or essays in a world filled to overflowing with malicious lies that need refuting and with injustices, etc., that need exposing and denouncing.

Finally, you don't produce humorists just by wishing for them. Editors

know all too well that humorists are hard to come by, even in the most propitious times. Every editor would give something like a front tooth to discover a great humorist. But that is not how editors lose their teeth!

JOSEPH A. BREIG

Cleveland, Ohio

TO THE EDITOR: Every so often, after a heavy session of plowing through Catholic publications, I find myself gasping. I feel like I've been in a musty cellar. I long for the refreshing coolness of a moonlight walk.

I've had problems of labor thrust at me, the problems of communism spread out before me, the problems of nuclear warfare drilled into me.

Problems, problems, problems! Is there to be no respite from grim reality? Is vigorous Catholicism to be recognized only by the furrow on our brow or the scowl on our face? Is man made as an intellectual sponge soaking up only the bleakness of life?

We speak of the duty of Catholics to read the Catholic press, but editors should not be shocked if the readers rise up and protest that they have no duty to be bored by a dreary press.

I hope I will not be accused of advocating one huge guffaw from the first to the last page. The Catholic press is in business primarily to inform, not to entertain. But a meal without dessert is pretty flat.

Humor can be found in the Catholic press, provided you enlarge the scope of the word to include feeble witticisms stuck in as fillers, or the cartoons and comic strips geared to the mind of the six-year-old. This "humor" is about as potent as soggy bread in producing a reaction on the adult mind.

Humor is a state of mind, a caprice, a whim, a fancy. Humor can provoke us, relax us, inspire us. Of course it demands talent, but modern society badly needs what this talent can create, just as it needs the thoughts emanating from the minds of theologians, philosophers et al. Editors search out all kinds of experts: why not search them for the humorist, encouraging, not merely tolerating his work? Chesterton happened once; he could happen again.

DOUGLAS J. ROCHE
Associate Editor
The Sign

Union City, N. J.



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soldier, scholar,
Vatican emissary to the
capitals of the world, but

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Two Focal Centers of Catholic Life

THE PARISH: From Theology to Practice
Ed. by Hugo Rahner, S.J. Newman. 142p.
\$2.75

PAROCHIAL SCHOOL: A Sociological Study
By Joseph H. Fichter, S.J. U. of Notre Dame. 494p. \$6

The truth of Paris' late Cardinal Suhard's remark, "the parish is the best site for the apostolate," slowly but strongly wins attention. Evidence appears in increasing numbers of books and articles exclusively or inclusively treating the parish. Two recent books by prominent Catholic authors on both sides of the Atlantic manifest and further this vital development.

Hugo Rahner, S.J., noted Austrian theologian, heads several colleagues as editor of this series of rather simple but compact lectures on the parish given to seminarians of Innsbruck's Canisianum. Paradoxically, U. S. seminarians seem to receive the least training precisely for that work in which they are to spend the greatest part of their lives and ministry, the understanding and shepherding of parishes. This little volume will not satisfy the need for adequate training, but it is an eye opener and can provoke to solid thinking and further study.

Fr. Dander's distillation of Pius XII's thinking on the parish, Fr. Croce's history of the parish, Fr. Rahner's chapter on its theology, Fr. Jungmann's on its liturgy, and Fr. Schasching's on its sociology are among the more helpful contributions. The slim volume deserves attentive reading, though it would profit from a better bibliography and an index.

Our own country's best known and most productive parish sociologist, Fr. Fichter, has given us in *Parochial School* the third of four projected studies of the socio-cultural system of the parish. The first two, *The Dynamics of a City Parish* and *Soziologie der Pfarrgruppen*, treated respectively religious practice and parish societies, and the fourth will treat of parishioners' family lives.

The present volume, fruit of a team's year-long study in South Bend, Ind., attests to the author's recognition of the importance which Catholics attach to their parochial schools. In seeking to present in an unbiased way the sci-

tifically ascertained facts on parochial education in one representative school, Fr. Fichter and his colleagues aim to facilitate re-examination of the system's effectiveness.

The four parts of the study deal successively with the chronological and topical divisions of St. Luke's students' development. Lower and upper grades, religious attitudes and activities, and social norms and behavior are studied first. Then the various formal and informal groups more or less usual among school children are considered, followed by the "agencies of control"—the behavior and attitudes of teaching staff, parents and administration. Finally come such related topics as the religious teaching provided for public school children, the problems of elementary education, and the relationship among school, parish and community.

Fr. Fichter concludes with an excellent appendix on the typicalness of St. Luke's school. It derived from answers to questionnaires providing pertinent information on 433 parochial schools in 29 States. This is a valuable report in itself. Another commendable and help-

ful feature is the author's list of generalizations at the end of each chapter.

Several debatable aspects of the study suggest themselves. Among them I might mention the advisability of citing such remarks as Sister Roberta's on the pains of childbirth: "If young girls knew how terrible and painful childbirth is, the convents would be full of vocations" (p.260). Not that the truth should not appear, but that the reader should have some indication whether it is the whole truth, particularly when it involves a sensitive area. The same criticism might be directed at several other reported "facts."

Another debatable point is implicit in the book's concluding sentence, which defends the reporting of unique aspects of the case study, differences deriving from local circumstances. The defense is that they "help to 'bring alive' the detailed study of a particular school in a way that the representative sample of many schools cannot succeed in doing." But it might be asked whether the case study is to serve journalism (not always too responsible) or science. If science, the emphasis must be on uniformities not obscured by singularities.

We are unquestionably indebted to both authors. Their studies deserve the attention of priests, teachers, seminarians, social scientists and the responsible public.

JOSEPH B. SCHUYLER

The Consuming Itch to Dare

THE SPRINGS OF ADVENTURE
By Wilfrid Noyce. World. 255p. \$4

Alpinist Wilfrid Noyce is obviously not content with the threadbare response to the oft-put query, "Why do men climb mountains?" He seeks other reasons for men's derring-do and he finds them by the bucketful. Wisely, he does not try to reduce them all to one amalgam. Right off, he defines adventure so we readers and armchair trekkers will know exactly what he is talking about: "a novel enterprise undertaken for its own sake." Noyce has room only for physical adventure, the high tide of which occurred during the end of the 18th century and the beginning of the 19th, when both the Dark Continent and South Seas were being opened to the world.

Noyce arranges his chapters not by form of adventure—sailing, flying or what have you—but by motive, which makes for a most interesting arrangement. Some of these are: beauty, profit, science, even adventure itself. He takes up the "hairshirt adventurers," those

who do something because it's unpleasant, and those who adventure for the sake of the experience. He considers those like Scott of the Antarctic and Stanley of Africa fame, who had to prove themselves, to become their own masters, as they conquered nature.

Some men simply seek escape in a more vigorous fashion than most of us, who are content to find it vicariously in books. They do get away from it all. Others like the spice of danger associated with adventure. Many who escape from the humdrum, "practical" world discover a great truth, that they are escaping into reality, life, rather than from it.

A number of men use adventuring as a handy excuse for going it alone. They simply have no use for the current fad of "togetherness." A few are seeking only fame or publicity but those who adventure out of ambition or extroversion are balanced by the "do-gooder" adventurers, the missionaries and jungle doctors.

Probably most men enter upon perilous travels out of plain curiosity. But

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... business of the scholar

AMERICA'S JESUIT EDUCATION SERIES spotlights

Loyola University (Los Angeles)

Dr. Samuel Johnson once wrote: "To talk in public, to think in solitude, to read and to hear, to inquire and answer inquiries, is the business of the scholar."

Professor Frank Sullivan of Loyola University of Los Angeles' English Department is a scholar. He brings to his classes the scholar's business he himself learned at Regis College, Notre Dame, St. Louis University and Yale.

Nationally recognized as an authority on St. Thomas More, Frank Sullivan is paleographer, Ford Foundation fellow and philologist all in one. He has recently returned from Great Britain after a second year's research abroad.

The Catholic professor, of course, has more than the average amount of "business" to take care of: he must bring to his classes science without materialism, culture without novelty, realism without paganism.

Loyola aims to educate the inquiring scholar and send forth the moral citizen, the Complete Man.

Keeping pace with Frank Sullivan and his Jesuit and lay faculty colleagues is Loyola University's physical development program, a program that has included the construction of eight major buildings on its 100-acre campus since 1947.

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America • JUNE 20, 1959



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WISCONSIN	Marquette University (Milwaukee) LAS-AE-C-D-DH E-Ed-G-J-L-M-MT-N-PT-Sy-Sp-AROTC-NROTC

KEY TO ABBREVIATIONS:

LAS	Arts and Sciences	M	Medicine
AE	Adult Education	Mu	Music
C	Commerce	N	Nursing
D	Dentistry	P	Pharmacy
DH	Dental Hygiene	PT	Physical Therapy
Ed	Education	S	Social Work
E	Engineering	Sc	Science
FS	Foreign Service	SF	Sister Formation
G	Graduate School	Sy	Seismology Station
IR	Industrial Relations	Sp	Speech
J	Journalism	AROTC	Army
L	Law	NROTC	Navy
MT	Medical Technology	AFROTC	Air Force

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to reassure us, Mr. Noyce quotes Francis Galton's classic line from his *The Art of Travel* (1854): "Savages rarely murder newcomers."

RICHARD H. DILLON

G. K. CHESTERTON: A Bibliography
By John Sullivan. Barnes & Noble. 208p. \$6

In a recent book Lionel Trilling remarked that G. K. Chesterton deserves far more attention and respect as a critic than he has been receiving, and other evidences give hope that a mature recognition of G. K. C. is at hand. One trusts that an early fruit of such a renaissance will be an edition of the collected works, many of which are becoming difficult to obtain and remain in ephemeral form. Certainly that important task and other scholarly needs are well served by this first full-scale bibliography on Chesterton's work.

The task demanded courage and devotion. Chesterton has few rivals in variety or volume of output, and he published everywhere. Yet over the space of some years Sullivan has tracked down most of what poured forth, whether written or broadcast,

poetic or prose, pictorial or literary. He gives complete descriptions of all British and, where significant, American first editions of books and pamphlets; an annotated list of books containing material by or about Chesterton; a substantial representation of debates, speeches and periodical writings; a record of all published drawings; anthologies and important critical works that appeared up to 1958; translations of original writings into some twenty foreign languages; and a miscellany of portraits, caricatures and memorials.

That he was aided by many other collectors and by Chesterton's literary executrix, Miss Dorothy Collins, made the task more possible but not less exacting. The wartime destruction of publishers' records and of periodicals at the British Museum, moreover, were complications added to the massive maze that had to be solved. Obviously not all questions have been settled nor is the corpus complete. But Sullivan is amazingly accurate, he brings system out of what has been chaos and he makes possible orderly scholarship on problems that remain.

Certainly all future bibliographical

reference will be to this manual. It is an indispensable aid to collectors, libraries, booksellers and serious students of all aspects of Chesterton's work.

GEORGE E. GRAUEL

FILMS

THE FIVE PENNIES (*Paramount*). The lives of famous musicians are frequently lacking in dramatic substance and conflict. The story of Loring "Red" Nichols, a successful jazz cornetist and band leader in the '20's, who is played by Danny Kaye in this Technicolor musical, is an exception to the rule.

Throughout the period when his band "The Five Pennies" was achieving its greatest success, Nichols was tormented by the realization that the musician's nomadic existence stood in the way of establishing a normal family life for his wife (Barbara Bel Geddes) and his daughter (played at different ages by Susan Gordon and Tuesday Weld). This feeling of guilt reached its height when his daughter was stricken with polio. Blaming himself for the tragedy, Nichols gave up music altogether and worked as a welder in a wartime shipyard. He also worked as an amateur physical therapist on the girl's supposedly hopeless case. Only when his daughter requested it herself years later did he feel free to resume his career.

The film was written by Melville Shavelson and Jack Rose, produced by the latter and directed by the former. In the course of this complicated collaborative process they took several small but inexplicable liberties with fact and did not always succeed in making the hero's problem of conscience and his reaction to it seem particularly believable or valid. Nevertheless the picture has much more in the way of emotional and dramatic impact than most musicals as well as a generous lacing of humor and charm.

The musical numbers, for which Danny Kaye, the inimitable Louis Armstrong and the real "Red" Nichols and his cornet pooled their talents, are outstandingly good, especially for jazz fans. [L of D: A-I]

SHAKE HANDS WITH THE DEVIL (*United Artists*). Very few films have been made about the Irish Rebellion. For this reason it is doubly too bad that *Shake Hands with the Devil*, photographed in its entirety in Ireland with the resultant feeling of authenticity and

August-September scramble for textbooks. Why not order now—immediate shipment, but delayed billing?

Let's keep the foreman and his men calm during the

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E. GRAUEL

atmospheric realism, squanders a notable opportunity by using a melodramatic and trivial approach to a serious subject.

The story concerns itself with a variety of events taking place immediately before the signing of the controversial peace treaty with England in 1921. The film's chief preoccupations are: 1) the problems, romantic and otherwise, of an Irish-American student (Don Murray), who is involuntarily drawn into the independence movement, and the British hostage-prisoner (Dana Wynter) with whom he falls in love; and 2) the deterioration of an Irish patriot (James Cagney) into a vindictive, trigger-happy killer. Both of these situations tend to obscure rather than illuminate the real issues involved. But, as mentioned above, the Irish scenery and atmosphere are extremely effective and so are some of the English and Irish supporting players such as Glynis Johns, Michael Redgrave, Cyril Cusack and Dame Sybil Thorndike. [L of D: A-II]

MOIRA WALSH

TELEVISION

William F. Buckley Jr., the editor of *The National Review* and a champion of the conservative viewpoint in political thought, has made several noteworthy appearances on television.

He has been interviewed by Mike Wallace and recently he was one of the participants in the "Open End" discussion program conducted by David Susskind on WNTA-TV (Channel 13) in Newark.

Appearing with him in "Open End" were Dr. Paul Ramsey, Professor of Religion at Princeton University; Dr. Walter Kaufmann, Professor of Philosophy at Princeton; Dr. Martin E. Marty, a Protestant clergyman and associate editor of *The Christian Century*; Arthur A. Cohen, author and publisher, and John Cogley, columnist for *The Commonwealth* and member of the executive staff for The Fund for the Republic.

Mr. Buckley and Mr. Cogley are Roman Catholics. They are, however, poles apart in their opinions on many subjects. Mr. Cogley is regarded as a leading spokesman for liberal thought.

During the "Open End" telecast, which was subtitled "Fear and Prejudice," there were few occasions on which the Messrs. Buckley and Cogley exchanged differences of opinion. Mr. Cogley had much less to say than Mr.

Buckley and so, in fact, did most of the other members of the panel. It was, nevertheless, an illuminating program simply because it produced free expression of opinion by a group of intelligent and well-informed speakers representing varied points of view.

Before the telecast went off the air, three hours and twenty minutes after it began, the subjects that were covered had included segregation, Sabbath laws, the Legion of Decency, censorship, the Supreme Court, the singing of "Silent Night" in public schools and right-to-work legislation.

Regardless of one's opinion of Mr. Buckley's ideas—and it is inconceivable that anyone could listen to him for long without having a definite opinion about them—he is a fascinating speaker. His vocabulary is extraordinary but never labored. He issues remarkable pronouncements with the relaxed air of the leading man in a Noel Coward drawing-room comedy. He betrays emotion only by occasional flashes of the eyes.

One suspects that some of his statements are calculated for shock value. And, yet, when he declares, as he did on this program, that "I happen to think that liberalism has completely collapsed," Mr. Buckley sounds as if he is quite serious.

To recapitulate the opinions that he expressed on many subjects during the program would require a forbidding amount of space. Reference will be made here only to his more provocative statements.

Advancing the thesis that churches tend to go too far in taking stands on temporal matters, he gave two examples. One was the advocacy by the National Council of Churches of recognition of Red China. The other was the opposition by Catholic bishops of Ohio to right-to-work legislation. A stand by the Catholic bishops of the United States against segregation also met with his disapproval, but he qualified his objection by saying of the bishops' statement: "I thought it was ambiguous."

Altogether, Mr. Buckley was the most active panelist on the program. Although his opinions obviously were not always in accordance with the beliefs of other guests on the telecast, he created animosity only once. That was when, in talking to Dr. Kaufmann, he said: "You, as an atheist . . ." Dr. Kaufmann questioned his opponent's right to use the term. A viewer, attempting to be neutral in a situation that hardly engendered neutrality, felt that here Mr. Buckley was vulnerable. He had introduced a factor that, at the moment, was neither relevant nor discreet.

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Those who sympathize with Mr. Buckley's economic and political theories have reason to regard him as a formidable standard-bearer for the conservative cause. For some of us, however, Mr. Buckley induces a sense of regret. If only his superior intellectual talents could be directed along more advanced and realistic lines. . . . That, however, is merely an opinion. It has nothing to do with the fact that Mr. Buckley and his colleagues made "Open End" an occasionally absorbing television presentation. J. P. SHANLEY

who hast prepared good things unseen for them that love Thee. It becomes so evident that what God our Lord and Father desires above all else is that we love Him — simply and truly and sincerely love Him. And since Holy Mother Church, the Bride of Christ, always wills what God wills, she asks earnestly of God that which God asks of us. *Pour into our hearts the fervor of Thy Love.*

Then Mother Church drops a significant hint as to the measure and mode of our attachment to our Creator and Lord: *loving Thee in all things and above all things.*

Loving Thee in all things. This is the formula with which St. Ignatius, in the concluding meditation of his *Spiritual Exercises*, epitomizes his entire spirituality. The formula is clearly foolproof. If one does actually love God in *all things* (the emphasis, of course, is on that terribly comprehensive adjective); if he unwaveringly loves God in fair weather and foul, in success and in adversity, in sickness and in health (the marriage vows invoke the same sound notion of love) at morning, noon and night—such a one does indeed love God our Lord.

Presumably, then, it makes no special difference to true love that all events do not fall out as one might wish. Indeed, the precise test of love is nothing less than disappointment and difficulty and the denial of personal preference. It follows, of course, that a number of human beings seem almost incapable of authentic love, whether for God or man. Those who change husbands and wives do not change their love. There never was any to change.

Loving God in all things; it only remains for us to love Him *above all things.* This necessity, which at first sight seems so forbidding or at least demanding, grows more feasible and reasonable with the passage of time. Perhaps it will never be entirely easy to love God *above all things*, since there will always be a certain amount of competition, especially from the tenderest object of man's affection, which is himself. Still, with the rushing, tumbling years, a man of any thoughtfulness must inevitably grow discouraged with *things.* Things always lie. They promise so much, and deliver so little.

But if mere *things* cannot possibly measure up to man's desire, no matter. We can always join our Holy Mother Church in her wise prayer to the good and loving God: that *we may attain Thy promises, which surpass all desire.*

VINCENT P. McCORRY, S.J.

THE WORD

O God, who hast prepared good things unseen for them that love Thee, pour into our hearts the fervor of Thy love, that, loving Thee in all things and above all things, we may attain Thy promises, which surpass all desire (Prayer of the Mass for the Fifth Sunday after Pentecost).

Here again is one of those thoroughly admirable liturgical prayers which ask only to be said, not pulled and pushed around in heavy-handed exposition. We really ought to copy this prayer, or mark it in our missals; it would be a pity to use it but once in a year.

To begin with, this collect, which is not lengthy, three times speaks of love. It is not the might and majesty of God to which we appeal now; the Lord of this prayer is all goodness and benevolence and even tenderness. Our God has ever and always been mindful of us (even when we regarded Him briefly or in passing or not at all) and He has been busily planning for us. *He has prepared good things unseen for them that love Him.* Unseen, yes; for God's richest gifts are of the supernatural order, and so have nothing directly to do with man's senses. Indeed, the best and last of all the *good things* which the Triune God has in store for us, the literal vision and possession of Himself forever, cannot now be in any way glimpsed or guessed at. So we read of *things no eye has seen, no ear has heard, no human heart conceived, the welcome God has prepared for those who love Him.*

Thus Paul, who is loosely quoting Isaiahs. The similarity between this particular text and today's liturgical prayer is obvious: *the welcome God has prepared for those who love Him—God,*